

1559
R E

Iniunctions geuen by the Queenes Majestic.

Anno domini. 1559.

The firste yere of the raigne
of our soueraigne Lady
Queene Elizabeth.

¶ Cum privilegio Regiae
Majestatis.

Iniunctions.

Iniunctions ge-

*uen by the Queenes Maiestie, as
well to the Cleargie, as to the Laitie
of this Realme.*



He Queenes most royll Maiestie, by the aduise of her moste honorable counsayle, intending the auauncement of the true honour of almyghtie G O D, the suppression of superstition through all her highnesse Realmes and dominions, & to plant true religion, to the extirpation of all hypocrisie, enormities, & abuses, (as to her duetic apparterneth) doth minister vnto her louyng subiects these godly Iniunctions hereafter folowing. Al whiche Iniunctions, her highnesse willett and commaundeth her louing subiectes obediently to receiue, and truely to obserue and keepe, euery man in theyr offices, degrees, and states, as they wyll auoyde her hyghnesse displeasure, and the paynes of the same hereafter expressed.

(..)



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HE syffle is, that all i
Deanes, Archdeacōs,
Parsons, Vicars, and
all other Ecclesiastical
persons, shall faythful-
lye keepe and obserue,
& as farre as in them
may lye, shal cause to
be obserued and kepte
of other, all and singu-
ler lawes and statutes

wurped and
forraigne and
thouarie.

made for the restoryng to the crowne the auncient furisdiction ouer the state Ecclesiasticall, and abolishyng of all forraigne power, repugnaunt to the same. And furthermore all Ecclesiasticall persons hauyng cure of soule, shall to the vttermost of theyz wytte, knowledge, and learnyng, purely, syncerely, and without any colour or dissimulation, declare, manifest, and open soure tymes every yeere at the least, in theyz Sermons and other Collations, that all blis-
ped and forraigne power, hauyng no establi-
ment nor grounde by the lawe of GOD, is for-
moste iuste causes taken away and abolisched:
and that therefore no manner of obedience and
subiection within her hyghnesse Realmes and
dominions, is due unto anye luche forraigne
power. And that the Queenes power within her
Realmes and dominions, is the hyghest power
vnder GOD, to whom all men within the same
Realmes and dominions by Gods lawes owe
moste loyaltie and obedience, afore and above
all

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all other powers and potentates in earth.

2 Besydes this, to the intent that al superstition and hypocrisie crepte into diuers mens hartes, may banyshe away, they shall not set foorth or extoll the dignitie of any images, reliques, or myracles, but declarynge the abuse of the same, they shal teache that al goodnesse, health, and grace, ought to be both asked and looked for only of God, as of the very aucthour and geuer of the same, and of none other.

3 Item, that they the persons aboue rehearsed, shall preache in theyr Churches, and euery other cure they haue, one Sermon every moneth of the yere at the least, wherin they shall purely and sincerely declare the worde of GOD, and in the same exhort theyr hearers to the workes of fayth, as mercye and charitie, specially prescribed and commaunded in scripture: and that the workes devised by mans fantasies besydes scripture, (as wandring of pylgrimages, setting vp of candels, praying vpon beades, or suche lyke superstition) haue not only no promyse of rewarde in scripture for doyng of them: but contrarywyse great threatnynges and maledictions of God, for that they be thynges tendyng to idolatrie and superstition, whiche of all other offences God almyghtie doth moste detest and abhorre, for that the same demyshe moste his honour and glory.

4 Item, that they the persons aboue rehearsed, shall preache in theyr owne persons once in euery quarter of the yere at the least, one Sermon, being licensed specially thereunto, as is specified hereafter:

Images.

4 Sermon
euery moneth

Workes of
fayth.

Workes of
mans devise.

Quarter Ser-
mon or Homile

Iniunctions.

hereafter: or els shal reade some Homilee prescri-
bed to be vised by the Queenes auctoritie, eue-
rye Sunday at the least, vntille some other prea-
cher sufficiently licensed, as hereafter chaunce to
come to the Paryshe for the same purpose of prea-
chyng.

Item, that euery holy day through the yeere,
when they haue no sermon, they shall immediat-
ly after the Gospell, openly and playnely resite
to theyr Paryshioners in the Pulpyt, the Pater
noster, the Creede, and the ten commaundemen-
tes in english, to the intent the people may learne
the same by hart, exhortyng al parentes & house-
holders, to teache theyr chyldren and seruauntes
the same, as they are bounde by the lawe of God
and conscience to do.

Also that they shal prouide within three mo-
nethes next after this visitation, at the charges
of the Paryshe, one booke of the whole Byble of
the largest volume in englyshe: and within one
xii. monethes next after the sayde visitation, the
Paraphrases of Erasmus also in englishe vpon
the Gospelles, and the same set vp in some conve-
nient place within the sayde Churche that they
haue cure of, where as theyr Paryshioners may
moste commodiously resorte vnto the same, and
reade the same, out of the tyme of common ser-
uice. The charges of the Paraphrases shalbe by
the parson or proprietarie and Paryshioners,
borne by equall portions. And they shal discour-
age no man from the readyng of any part of the
Byble, eyther in Latine or in English, but shal

The Pater no-
ster, Creede, and
ten commaund-
mentes.

The Bible and
Paraphrases.

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rather exhorte every person to reade the same with great humilitie and reuerence, as the very lyuely woordes of GOD, and the speciall foode of mans soule, whiche all Christian persons are bounde to imbrace, beleue, and folowe, yf they looke to be sauied: whereby they may the better knowe theyr dueties to God, to theyr soueraigne Ladie the Queene, and theyr neyghbour, euer gently and charitably exhortyng them, and in her Maiesties name strayghtly chargyng and commaunding them, that in the readyng thereof, no man to reason or contend, but quietly to heare the reader.

7 Haunting of
Alehouses by
Ecclesiastical
persons.

Also the sayde Ecclesiastical persons, shall in no wyle at any unlawful tyme, nor for any other cause then for theyr honest necessities, haunt or resorte to any Tauerne or Alehouses. And after theyr meates they shall not geue them selues to drynkyng or riot, spendyng theyr tyme idelly by day or by nyght, at dyce, cardes, or tables playning, or any other unlawful game: but at al times as they shal haue leysure, they shal heare or reade somewhat of holy scripture, or shall occupy them selues with some other honest studie or exercise, and that they alwayes doo the thynges whiche apparteyn to honestie, and endeavour to profite the common wealth, hauyng alwayes in mynde that they ought to excel al other in puretie of lyfe, and shoulde be examples to the people to lyue wel and Christianly.

8 Preachers not
allowed.

Also, that they shall admitt no man to preache within any theyr cures, but suche as shal appeare vnto

Iniunctions.

Unto them to be sufficiently licensed therunto by the Queenes Maiestie, or the Archbyshoppe of Canterbury, or the Archbyshoppe of Yorke, in eyther their Provinces, or the Bishop of the Diocese, or by the Queenes Maiesties Visitours. And such as shalbe so licensed, they shal gladly receiue, to declare the woerde of God at conuenient tymes, without any resistaunce or contradiction: And that no other be suffered to preach out of his owne cure or parishe, then such as shalbe licensed, as is aboue expressed.

Also, if they doo or shal knowe any man within they? paryshe, or els where, that is a letter of the ⁹ woerde of God to be read in Englyshe, or sincerely preached, or of the execution of these the Queenes Maiesties Iniunctions, or a lawter of any blsupered and forraigne power, nowe by the lawes of this realme justly rejected and taken away, they shal detect and present the same to the Queenes Maiestie, or to her counsayle, or to the Ordinary, or to the Justice of peace next adioynynge.

Letters of the
woerde.

Lawters of the
blsupered power.

Also, that the Parson, Vicar, or Curate, ¹⁰ and Parishioners of every Paryshe within this Realme, shall in they? Churches and Chappelles keepe one booke or Register, wherein they shall wryte the day and yeere of every weddyng, chystenyng, and buryall, made within the Paryshe for they? tyme, and so every man succedyng them lykewyse: and also therein shall wryte

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Wryte euery persons name that shalbe so wedded, christened, and buryed. And for the safe keping of the same booke, the Paryshe shalbe bound to provide of theyr common charges, one sure Coffer with two lockes and keyes, whereof the one to remayne with the Parson, Vicar, or Curate, and the other with the Wardens of euerye Paryshe Churche, or Chappell, wherein the sayde booke shalbe layde vp. whiche booke they shall euerye Sunday take forth, and in the presence of the said Wardens, or one of them, write and recorde in the same all the weddynges, christenynges, and burialles, made the whole weeke before: and that done, to lay vp the booke in the sayde coffer, as afores. And for every time that the same shalbe omitted, the partie that shalbe in the fault therof, shal forfeyte to the sayde Churche. iii.s. iii.d. to be imployed the one halfe to the poore mens boore of that paryshe, the other halfe towardes the reparyng of the Churche.

11

Distribution
of the fourtie
parr.

Furthermore, because the goodes of the Churche are called the goodes of the poore, and at these dayes nothyng is lesse seene then the poore to be susteyned with the same: all Parsons, Vicars, Pentionaries, Prebendaries, and other beneficed men within this Deanrie, not beyng resident vpon theyr benefices, whiche may dispende yeerely twentie poundes or aboue, eyther with in this Deanrie, or els where, shall distribute hereafter among theyr poore Parishioners,

or

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or other inhabitauntes there, in the presence of the Churchwardens, or some other honest men of the parishe, the fourtieth part of the fruities & revenues of theye sayd benefice, lest they be worthy-
ly noted of ingratitude, which reseruynge so many partes to them selues, can not bouchsafe to im-
part the fourtieth portion therof among the poore people of that paryshe, that is so fruiful and pro-
fitable vnto them.

And to the intent that learned men may here-
after spryng the more for the execution of the pre-
misses, euery Parson, Vicar, Clarke, or beneficed
man within this Deanry, hauyng yearely to dis-
pende in benefices and other promotions of the
Churche an hundred poundes, shal geue. iii.li.
vi.s.viii.d. in exhibition to one scholler in any of
the Uniuersities, and for as many. C.li. more as
he may dispende, to so many schollerz more shall
geue like exhibition in the Uniuersitie of Oxford
or Cambridge, or some Gramer schole, whiche
after they haue profited in good learnyng, may be
partners of theye Patrones, cure, and charge, as
wel in preaching, as otherwyse in execution of
their offices, or may, when neede shalbe, otherwise
profite the common weale with theye counsayle
and wylsdome.

Also that all Proprietaries, Parsons, Vicars,
& Clarks, hauing Churches, Chappels, or Man-
sions within this Deanrie, shall bestowe yearely
hereafter vpon the same Mansions, or Chauncels
of theye Churches, beyng in decay, the fyfth
part of that theye benefices, tyll they be fully re-

12
Exhibition
for schollers.

14
The fyfth part
for reparation.

25
payzed

Iniunctions.

payred, and shall alwayes keepe and maynteyne
in good estate.

14 Reading of the
Iniunctions. Also, that the sayd Parsons, Vicars, & Clarkes,
shall once every quarter of the yeere reade these
Iniunctions geuen vnto them, openly and deli-
verately before al theyr parishioners, at one tyme,
or at two seuerall tymes in one day, to the intent
that both they may be the better admonyshed of
theyr duetie, and theyr said parishioners the more
moued to folowe the same for theyr part.

15 Payment of
Tythes. Also forasmuche as by lawes established, every
man is bounde to pay his Tythes: no man shall
by colour of duetie omitted by theyr Curates, de-
teyne theyr tithes, and so require one wrong with
another, or be his owne iudge, but shall truely
pay the same as he hath ben accustomed, to theyr
Parsons, Vicars, and Curates, without any re-
straint or diminution. And such lache and default
as they can iustly fynd in theyr Parsons and Cu-
rates, to cal for reformation therof at theyr Ordin-
aries and other Superiours, who vpon com-
playnt and due proofe thereof, shall refourme the
same accordyngly.

16 The newe Te-
stament & Pa-
raphrases. Also that every Parson, Vicar, Curate, and
stipendarie preste, beyng vnder the degree of a
maister of Arte, shall prouide & haue of his owne
within three monethes after this visitation, the
newe Testament both in Latine & in Englyshe,
with Paraphrases vpon the same, conferryng
the one with the other. And the Wyshoppes and
other Ordinaries by them selues or their officers,
in theyr synodes and visitations, shall examine
the

Iniunctions.

the sayde Ecclesiastical persons, howe they haue profited in the studie of holy scripture.

Also, that the vice of damnable dispayre may ¹⁷ be clearely taken away, and that fyrmie beleefe and stedfast hope may be surely conceiued of all theyr parishioners beyng in any daunger, they shal learne and haue alwayes in a redynesse, such comfortable places and sentences of scripture, as doo set foorth the mercy, benefites, and goodnesse of almyghtie God, towardes al penitent and beleeuing persons, that they may at al tymes when necessitie shall requyre, promptly comforde theyr flocke with the lyuely woerde of God, whiche is the only stay of mans conscience.

Also, to auoyde all contention and stryfe, whiche heretofore hath rySEN among the Queenes ¹⁸ procession to be left. Majesties Subiectes in sundrye places of her Realmes and dominions, by reason of fonde curtesie, and chalengyng of places in procession: and also that they may the more quietly heare that whiche is sayde or song, to theyr edifyng, they shal not from henceforth in anye Paryshe Churche, at any tyme use any procession about the Churche or Churcheyarde, or other place, but immediatly before the tyme of Communion of the Sacrament, the Priestes, with other of the Clerke, shall kneele in the myddes of the Churche, and syng or say playnely and distinctly the Letanie which is set foorth in Englische, with al the Suffrages folowyng, to the intent the people may heare and answere. And none other procession

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cession or Letanie to be had or vsed, but the sayde Letanie in englishe, adding nothing thereto, but as it is nowe appoynted. And in Cathedrall or Collegiate Churches, the same shalbe done in suche places, and in suche sorte, as our Commissons in our visitation shal appoynt. And in the tyme of the Letany, of the common prayer, of the <sup>Let hearing of
divine service.</sup> Sermon, and when the priest readeth the scripture to the parishioners, no manner of persons, without a iust & urgent cause, shal vsse anye wal-kyng in the Churche, ne shall depart out of the churche: and all ryngyng and knollyng of belles shalbe vtterly forborne for that tyme, except one bell in conuenient tyme to be rong or knolled before the Sermon. But yet for the reteynyng of the perambulation of the circuites of parishes, they shal once in the yere at the tyme accustomed, with the Curate and the substanciall men of the parische, walke about theyz parishes as they were accustomed, and at theyz returne to the Churche, make theyz common prayers.

19 <sup>Perambulati-
on of parishes.</sup> Provided, that the Curate in theyz com- mon perambulations, vsed heretofore in the dayes of Rogations, at certayne conuenient pla- ces, shal admonyshe the people to geue thankes to God, in the beholding of Gods benefites, for the increase and abundaunce of his fruities vpon the face of the earth, with the saying the. C. psalme, Benedic anima mea. &c. or suche lyke. At whiche tyme also the same minister shall inculke these or suche sentences, Cursed be he which trans- lateth

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flateth the boundes and dolles of his neyghbour.
Or such other order of prayers as shalbe hereafter
appoynted.

Item, all the Queenes saythfull and louyng
subiectes, shall from henceforth celebrate and
kepe theyr holyday accordyng to Gods holy wyll
and pleasure, that is, in hearyng the word of God
read and taught, in priuate & publique prayers,
in knowledgyng theyr offences to god, and amen-
dement of the same, in reconcilyng them selues
charitably to their neighbours, where displeasure
hath ben, in often tymes receiuing the Commu-
nion of the very body and blood of Christe, in visi-
tyng of the pooze and lycke, blyng all sobernesse
and godly conuersation: yet notwithstanding,
al Parsons, Vicars, and Curates, shall teach and
declare vnto theyr parishioners, that they may
with a safe and quiet conscience, after theyr com-
mon prayer in the tyme of haruest, labour vpon
the holy and festial dayes, and saue that thyng
whiche God hath sent. And yf for any scrupulosi-
tie or grudge of conscience, men should superstiti-
ously absteyne from working vpon those dayes:
that then they should greeuously offend and dis-
please God.

Also forasmuche as variaunce and contenti-
on is a thyng that moste displeaseth God, and is
most contrary to the blessed Communion of the
body and blood of our saviour Christe, Curates
shall in no wyse admitt to the receiuyng thereof,
any of theyr cure and flocke, whiche be openlye

Spending of
the holy day.

2 L.
Open conten-
ders to be re-
conciled as
penly.

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knowen to lyue in sinne notorious without re-
pentance, or who hath malitiously and openly
contended with his neyghbour, bylesse the same
doo fyft charitably and openly reconcile him selfe
agayne, remitting al rancour and malice, what-
soeuer controuersie hath been betweene them.
And neuerthelesse, they iust tytles & rightes they
may charitably prosecute before such as haue auc-
thoritie to heare the same.

22 Also, that they shal instruct and teache in they
cures, that no man ought obstinately and mal-
itiously to breake and violate the laudable cere-
monies of the Church, commaunded by publique
auctoritie to be obserued.

23 Also, that they shal take away, bterly extincte
and destroy al Shrynes, couering of Shrynes, all
Tables, Candelstickes, Tryndalles, and rolles of
ware, pyctures, payntynges, and all other monu-
mentes of saigned myracles, pylgrimages, idola-
trie, and superstition, so that there remayne no
memory of the same in walles, glasse wyndowes,
or els where within they Churches and houses,
preseruyng neuerthelesse, or reparryng both the
walles and glasse wyndowes, and they shall ex-
hort al they parishioners to do the lyke within
they several houses.

24 And that the Churchwardens at the common
charge of the parishioners, in every Church shall
prouide a comely and honest pulpyt, to be set in a
conuenient place within the same, & to be there
seemely kept for the preaching of Gods woord.

Also,

Conceiners of
laudable cere-
monies.

The abolis-
hment of things
superstitious.

Ch. pulpyt.

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Also they shall prouide and haue within thre 25
monethes after this visitation, a strong chesse, <sup>The chesse for
the poore.</sup> with a hole in the bpper part thereof, to be prouided
at the cost and charge of the paryshe, hauing
thre keyes, whereof one shal remayne in the cu-
stodie of the Parson, Vicar, or Curate, and the
other two in the custodie of the Churchwardens,
or any other two honest men, to be appoynted by
the paryshe from yeere to yeere. Whiche chesse you
shall set and fasten in a mosse conuenient place,
to the intent the paryshioners shoulde put into it
theyr oblations and almes for theyr poore neygh-
hours. And the Parson, Vicar, and Curate,
shall diligently from tyme to tyme, and speciallye
when men make theyr Testamente, call vpon,
exhort, and mooue theyr neyghbours to conferre
and geue as they maye well spare, to the sayde
chesse, declaryng vnto them, wheras heretofore
they haue been diligent to bestowe muche sub-
staunce otherwyse then God commaunded, vpon
pardons, pylgrymages, Trentalles, deckyng of
images, offeryng of Candelles, geuyng to frys-
ers, and vpon other like blinde deuotions: they
ought at this tyme to be muche more redye to
helpe the poore and needye, knowyng that to re-
lieue the poore, as a true worshypynge of GOD,
required earnestlye vpon Payne of euerlastynge
damnation: and that also whatsoeuer is geuen
for theyr comfort, is geuen to Christe hym selfe,
and so is accepted of hym, that he wyll mercy-
fullie rewarde the same with euerlastynge lyfe.
The whiche almes and deuotion of the people,
the

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The distribution
of the
aunes.

the kepers of the keyes shall at tymes conuenient, take out of the cheste, and distribute the same in the presence of the whole parische, or syre of them, to be truely and faithfully deliuered to theyz most needie neighbours. And yf they be prouided for: then to the reparation of high wayes next adioyning, or to the poore people of suche parishes neare, as shal be thought best to the sayde keepers of the keyes. And also the money whiche ryseth of fraternities, Gildes, and other stockes of the church, (except by the Queenes Majesties auctorite it be otherwyse appoynted) shalbe put in the sayde chest, and conuerted to the sayde use. And also the rentes of landes, the profite of cattell, and money geuen or bequeathed to Obites and Diri- ges, and to the syndyng of Torchies, lyghtes, Tapers, and Lampes, shalbe conuerted to the sayde use: sauyng that it shalbe lawfull for them to bestowe part of the sayde profites vpon the reparation of the sayde Churche, yf great neede require, and where as the parische is very poore, and not able otherwyse to repayre the same.

26 Also to auoyde the detestable sinne of Synomye, because buying and sellynge of Benefices is execrable before God: therfore all suche persons as buy any Benefices, or come to them by fraude or deceypte, shalbe depryued of such Benefices, and be made vnable at any tyme after to receyue any other spiritual promotion: and suche as doo sell them, or by any colour doo bestowe them for theyz owne gayne and profite, shall loose theyz right

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right and title of patronage, and presentment for that tyme, and the gyft thereof for that vacation, shal apparteyn to the Queenes Maiestie.

Also, because through lacke of preachers in many places of the Queenes realmes & dominions, the people continue in ignorance and blindnes, al Parsons, Vicars, and Curates, shall reade in their Churches euery Sunday, one of the Homilies whiche are and shalbe set forth for the same purpose by the Queenes auctoritie, in such sort as they shalbe appoynted to doo in the preface of the same.

27
Homilies to
be read.

Also, where as many vndiscreete persons do at this day vncharitably contemne & abuse priestes and ministers of the Churche, because some of them (hauyng smal learnyng) haue of long time fauoured sond phantasies, rather then Gods trueth: yet for as muche as their office and function is appoynted of God, the Queenes Maiestie willeth and chargeth all her louyng subiectes, that from henceforth they shal vse them charitably & reverently for their office and ministratiōn sake, and specially such as labour in the settynge forth of Gods holy woordē.

28
Contempt of
Ministers.

Item, although there be no prohibition by the wordē of God, nor any example of the primatiue Churche, but that the priestes and ministers of the Churche maye lawfully for the auoydying of fornication, haue an honest and sober wyfe, and that for the same purpose the same was by Acte of Parliament in the tyme of our deare brother Kyng Edward the syrth made lawfull: where-

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Upon a great number of the Cleargie of this
Realme, were then married, and so yet continue.
Yet because there hath growen offence, and some
slander to the Churche by lacke of discrete and
sober behauour in many Ministers of the chur-
che, both in choosyng of their wyues, and in un-
discreete lyuyng with them, the remedie wherof
is necessarie to be sought: It is thought therefore
very necessarie, that no maner of Prieste or Dea-
con shal hereafter take to his wyfe any maner of
woman, without the aduice and allowance fyfth
had vpon good eramination by the Wyshoppe of
the same Diocesse, and two Justices of the peace
of the same Shyre, dwellyng nexte to the place
where the same woman hath made her molte
abode before her mariage, nor without the good
wyll of the parentes of the sayde woman, yf she
haue any lyuyng, or two of the next of her kynd-
folkes, or for lacke of knowledge of such, of her
maister or maistresse where she serueth. And be-
fore he shalbe contracted in any place, he shall
make a good and certayne proofe thereof to the
Minister, or to the congregation assembled for
that purpose, whiche shalbe vpon some holy day
where diuers maye be present. And yf any shall
do otherwyse, that then they shal not be permit-
ted to minister eyther the woorde or the Sacra-
mentes of the Church, nor shalbe capable of any
Ecclesiasticall Benefice. And for the manner of
marriages of any Wyshoppes, the same shalbe al-
lowed and approued by the Metropolitane of
the Province, & also by suche Commissioners as
the

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the Queenes Maestie shall thereunto appoynt. And if any maister, or Deane, or any head of any Colledge, shall purpose to marrie, the same shall not be allowed, but by suche to whom the visita-
tion of the same doeth properly belong, who shall in anye wyse prouide that the same tende not to the hynderaunce of their house.

Item, her Maestie beyng desyrous to haue 30
the Prelacie and Cleargie of this Realme to be
had as well in outwarde reuerence, as other wise
regarded for the worthinesse of their ministeries,
and thinking it necessarie to haue them knownen
to the people in all places and assemblies, both in
the Church, and without, and thereby to receyue
the honour and estimation due to the speciaill
messengers and ministers of almighty G D:
wylleth and commaundeth that al Archbishops,
and Bishoppes, and al other that be called or ad-
mitted to preaching or ministerie of the Sacra-
mentes, or that be admitted into anye vocation
Ecclesiastical, or into any societie of learnyng in
eyther of the vniuersities, or els where: shal vse
and weare such seemely habites, garmentes, and
such square cappes, as were most commonly and
orderly receiued in the latter yere of the raigne of
kyng Edward the syrth, northerby meaning to
attribute any holynesse or special worthinesse to
the sayde garmentes, but as Saint Paul wry-
teth, Omnia decenter & secundum ordinem fiant.

1. Cor. 14. Cap.

Of apparel
of ministers

C ii

Item,

Iniunctions.

31 Item, that no man shal wilfully and obllinate-
ly defende or maynteyne any heresies, errores, or
false doctrine, contrary to the sayth of Christ and
his holy scripture.

32 Item, that no persons shal vse charmes, sorce-
ries, enchantmentes, witchcraft, soothsaying, or
any suche lyke deuylshe deuice, nor shal resorte at
any time to the same for counsayle or helpe.

33 Item, that no persons shall, neglecting their
owne parish Church, resort to any other Church
in tyme of common prayer or preachyng, except it
be by the occasion of some extraordinarie sermon,
in some parishe of the same towne.

34 Item, that no Inholders, or Alehousekeepers,
shal vse to sel meate or drinke in the tyme of com-
mon prayer, preaching, reading of the Homilies,
or scriptures.

35 Item, that no persons keepe in their houses a-
ny abused images, tables, pictures, payntynges,
and other monumentes of faigned miracles, pyl-
grimages, idolatrie, and superstition.

36 Item, that no man shall wyllyngly let or di-
sturbe the preacher in tyme of his sermon, or let or
discourage any Curate or Minister to syng or say
the deuine seruice nowe set foorth, nor mocke or
jest at the Ministers of suche seruice.

37 Item, that no man shal talke or reason of the
holy scriptures rashly, or contientiously, nor maynteyne any false doctrine or errore, but shall com-
mune of the same when occasion is geuen, reue-
rently, humbly, and in the feare of God, for his
comfort and better vnderstanding.

Item,

Iniunctions.

Item, that no man, woman, or chylde, shalbe 38
otherwyse occupied in the tyme of the seruice,
then in quiet attendaunce to heare, marke, and
vnderstande that is read, preached, and mini-
stred.

Item, that euery Scoolemaster and Teacher, 39
shal teache the Grammer set forth by Kyng Hen-
rie the eyght of noble memorie, and continued in
the tyme of Kyng Edward the syxth, and none
other.

Item, that no man shall take vpon hym to 40
teache, but suche as shalbe allowed by the Ordina-
narie, and founde meete, as wel for his learnyng
and dexteritie in teachyng, as for sober and ho-
nest conuersation, and also for ryght vnderstan-
dyng of Gods true religion.

Item, that all teachers of chyldren, shall styre 41
and moue them to the loue and due reuerence of
Gods true religion, now truely set forth by pub-
lique auctoritie.

Item, that they shal accustome their schollers 42
reuerently to learne such sentences of scriptures, Sentences of
scripture for
schollers.
as shalbe moste expedient to induce them to all
godlynesse.

Item, for as much as in these latter dayes, ma- 43
ny haue ben made priestes, bryng chyldren, and
otherwyse bterly unlearned, so that they coulde
reade to say Mattens & Mass: the Ordinaries
shal not admit any suche to any cure or spiritual
function.

Item, euery Parson, Vicar, and Curate, shal 44
vpon euery holy day, and euery seconde Sunday The Cates
chisme.

Iniunctions.

In the yere, heare and instruct al the youth of the parische, for halse an houre at the least before euening prayer, in the ten Commaundementes, the articles of the beleefe, and in the Lordes prayer, and diligently examine them, and teache the Catechisme set forth in the booke of publique prayer.

45 Item, that the Ordinaries doo exhibite unto our visitours their booke, or a true copie of the same, conteining the causes why any person was impisored, banished, or put to death for religion.

The booke of
the afflictions
for religion.

Overseers for
service on the
holy dayes.

46 Item, that in euery paryshe, three or fourre discrete men which tender gods glory and his true religion, shalbe appoynted by the Ordinaries, diligently to see that all the parishioners duelye resorte to their Churche vpon all sundayes and holy dayes, and there to continue the whole tyme of the godly seruice. And al suche as shalbe found slacke or negligent in resortyng to the churche, hauing no great nor vrgent cause of absence, they shall straightly cal vpon them, and after due monition, ys they amend not, they shal denounce them to the Ordinarie.

Iniunctions
of Churche
goodes.

47 Item, that the Churchwardens of euery paryshe, shal deluyer unto our visitours the Iniunctions of vestmentes, Copes, and other Ordinamentes, Plate, Booke, & specially of Grayles, Couchers, Legendes, Processionals, Hymnals, Manuuelles, Portuesses, and suche lyke, apperteyning to their churche.

Item,

Iniunctions.

Item, that weeklye vpon Wednesdaies and 48
Strydayes, not beyng holy dayes, the Curate at Service on
the accustomed houres of Service shal resorte to Wednesdaies
Churche, and cause warnyng to be geuen to the and Fridaies
people by knollyng of a Bel, and say the Letanie
and prayers.

Item, because in diuers Collegiate, and also 49
some parish Churches, heretofore there hath ben Continuance
lyuynges appoynted for the maynteynaunce of of singing in
men and children, to vse singing in the church, by the Churche.
meanes wherof, the lawdable science of musiche
hath ben had in estimation, & preserued in know-
ledge: the Queenes Maestie neyther meanyng
in any wyse the decay of anye thyng that myght
conueniently tende to the vse and continuance
of the sayde science, neyther to haue the same in
any part so abused in the church, that therby the
common prayer shoulde be the worse vnderstand
of the hearers: wylleth and commaundeth, that
fyrt no alteration be made of suche assaignementes
of lyuyng, as heretofore hath ben appoynted
to the vse of syngyng or musiche in the Churche,
but that the same so remayne. And that there be
a modest & distinct songe, so vised in all partes of
the common prayers in the church, that the same
may be as playnely vnderstanding, as ys it were
read without syngyng, and yet neuerthelesse, for
the confortyng of suche that delyght in musicke,
it may be permitted that in the begynnyng, or
in the ende of common prayers, eyther at mor-
nyng or euening, there may be song an Hymne,

Iniunctions.

or such like songe, to the prayse of almighty god, in the best sort of melodie and musike that maye be conueniently devised, hauing respect that the sentence of the Hymne may be vnderstandinged and perceyued.

50 Item, because in all alterations, and specially
Against clau-
derous and in-
famous wordes in Rytes and Ceremonies, there happeneth dis-
cordes among the people, and therpon claunde-
rous wordes and raylinges, wherby charitie the
knot of al christian societie is losed: the Queenes
Majestie being mosste desyrous of all other earth-
ly thynges, that her people shoulde lyue in char-
tie both towardes God and man, and therein a-
bounde in good woorkes, wylleth, and straytely
commaundeth al maner her subiects, to forbeare
all bayne and contentious disputations in mat-
ters of religion, & not to vse in despite or rebuke of
any person, these coniunctionis wordes, papist, or
papistical heretike, scismatike, or sacramentarie,
or any such like wordes of reproche. But yf any
maner of person shal deserue þ accusation of any
such, that fyrt he be charitably admonished ther-
of, and yf that shal not amende hym, then to de-
nounce the offender to the Ordinarie, or to some
higher power, hauing auctorite to correcte the
same.

51 Item, because there is a great abuse in the
Against heres-
tical and sedi-
tious booke. printers of booke, which for couetousnes che-
ly regarde not what they print, so they may haue
gayne, whereby aryseth great disorder by publi-
cation of vnfruitefull, bayne, and infamous
booke,

Iniunctions.

booke and papers: the Queenes Maiestie straitlye chargeth and commaundeth that no manner of person shal print any maner of booke or paper, of what sort, nature, or in what language so euer it be, excepte the same be fyſte licensed by her Maiestie by expreſſe woordes in wrytyng, or by ſyſe of her priuie counſell: or be peruſed & licensed by the Archbifhoppes of Canterbury and Yorke, the Bishop of London, the Chauncelors of both Vniuersities, the Bishop being Ordinarie, and the Archdeacon alſo of the place where any ſuche ſhalbe printed, or by two of them, wherof the Ordinarie of the place to be alwayes one. And that the names of ſuche as ſhal allowe the ſame, to be added in the ende of euery ſuche worke, for a teſtimonie of the allowance thereof. And because many pamphlettes, playes, and balleſttes, be oftentymes printed, wherein regarde woulde be had, that nothynge therin ſhould be eyther hereticall, ſeditious, or vnſeemely for Christian eares: her Maiestie lykewyſe commaundeth, that no manner of person ſhal enterprize to print any ſuch, excepte the ſame be to hym licensed by ſuche her Maiesties Commissioners, or thre of them, as he appoynted in the Citiſ of London, to heare and determine diuers causes Eccleſiaſtically, tendyng to the execution of certayne ſtatutes, made the ~~thiſt~~ Parliament, for vniformitie of order in religion. And yf any ſhall ſel or vtter any manner of bookeſ or paperſ, beynge not licensed, as is aboueſayde: that the ſame partie ſhalbe pouniſhed by order of the ſaide Commissioners, as to the qualitie of the

Iniunctions.

faulfe shalbe thought meete. And touchyng all other bookes of matters of religion, or policie, or gouernauunce, that hath benne printed eyther on this syde the seas, or on the other syde, because the diuersitie of them is great, and that there nedeth good consyderation to be had of the particulerities thereof: her Maiestie referreth the prohibition or permission thereof, to the order whiche her saide Commissioners within the Cittie of London shall take and notifie. Accordingyng to the whiche, her Maiestie straitely conmaundeth all maner her subiectes, and specially the Wardens and companie of Stationers to be obedient.

Provided, that these orders doo not extende to any prophane aucthours and workes in any language, that hath ben heretofore commonly receyued or allowed in any the vniuersities or scooles: but the same may be printed and vised as by good order they were accustomed.

52

Reuerence at
players.

Honour to the
name of Jesus

Item, although almighty God is at all tymes to be honoured with all maner of reuerence that may be deuised: yet of all other tymes, in tyme of common prayer, the same is moste to be regarde. Therefore, it is to be necessarlye receyued, that in tyme of the Letanie, and al other Collectes and common supplications to almyghtie God, al maner of people shal devoutly and humbly kneele vpon their knees, and geue eare therunto. And that when so ever the name of Jesus shalbe in any Lesson, Sermon, or other wyse in the Churche pronounced, that due reuerence be made

Iniunctions.

made of all persons young and olde, with lowly-
nesse of curtesie, and bncoueryng of heades of the
menkynd, as therebinto doeth necessarily belong,
and heretofore hath ben accustomed.

Item, that all ministers & readers of publique 53
prayers, Chapters, and Homilees, shalbe char- Curates to
reade di-
rectly.
ged to reade leysurely, playnly, and distinctly, and
also suche as are but meane readers, shall peruse
ouer before once or twyse the Chapters and Ho-
miles, to the intent they may reade to the better
vnderstanding of the people, and the more en-
couragement to godlynnesse.

An admonition to simple men, deceyued by malicious.



He Queenes maestie being
insourmed, that in certayne
places of this Realme, sun-
drie of her natvie subiectes
being called to Ecclesiastical
ministerie in the church, be-
ing by sinister perswasion, and
peruerte construction, indu-
ced to finde some scruple in the forme of an othe,
which by an act of the last parliament is prescri-
bed to be required of divers persons for the recog-
nition of their allegiance to her Maestie, which
certaynely never was ever meant, ne by any e-
quitie of wordes or good sense can be therof gea-
thered: would that al her louing subiectes should
vnderstande, that nothyng was, is, or shalbe

D ii

meant

Iniunctions.

meant or intended by the same othe, to haue any other duetie, allegiaunce, or bonde requyred by the same othe, then was acknowledged to be due to the most noble kings of famous memory, king Henrie the eyght, her Maiesties father, or kyng Edwarde the syrth, her Maiesties brother.

And further, her Maiestie forbiddeth al maner her subiectes, to geue eare or credite to suche peruerse & malicious persons, which most sinistery and maliciously laboure to notisfe to her louyng subiectes, howe by the woordes of the sayde othe it may be collected, that the Kynges or Queenes of this Realme, possessours of the crowne, may chalenge auctoritie and power of ministerie of deuine offices in the Churche, wherein her sayde subiectes be muche abused by suche euyl disposed persons. For certaynely her Maiestie neither doeth, ne euer wyll chalenge any other auctoritie, then that was chalenged and lately vsed by the sayd noble Kynges of famous memorie, Kyng Henrie the eyght, and Kyng Edwarde the syrth, which is & was of ancient tyme due to the imperial Crowne of this Realme: that is, vnder God to haue the soueraintie and rule ouer all maner persons borne within these her Realmes, dominions, and Countreys, of what estate, eyther Eccllesiasticall or Temporal, so euer they be, so as no other forraigne power shal or ought to haue any superioritie ouer them. And yf any person that hath conceyued any other sense of the fourme of the sayde othe, shall accepte the same othe with this interpretation, sense, or meanyng, her Maiestie

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testie is well pleased to accept every such in that behalfe, as her good and obedient subiectes, and shall acquite them of all maner penalties conteyned in the sayd acte, agaynst such as shal peremptorily or obstinately refuse to take the same othe.

For tables in the Churche.



Hereas her Maiesie vnderstan-
deth that in ma-
nye and sundrie
partes of the re-
alme, þ aulters
of the Churches
be remoued, and
tables placed for
ministracion of
the holy Sacra-
ment, accordyng
to the fourme of

the lawe therefore prouided: And in some other
places, the aulters be not yet remoued, vpon opi-
nion conceyued of some other order therein to be
taken by her Maiesies visitours. In the order
wherof, sauyng for an vniiformitie, there seemeth
no matter of great moment, so that the Sacra-
ment be duely & reuerently ministred. Yet for ob-
seruation of one vniiformitie, through the whole
Realme, and for the better imitation of the lawe
in that behalfe, it is ordered that no aulter be ta-
ken downe, but by ouersight of the Curate of the

Iniunctions.

Church, and the Churchwardens, or one of them at the least, wherein no riotous or disordered manner to be vsed. And that the holy table in euery Churche be decently made, and set in the place where the aulter stooode, and there commonly covered as therto belongeth, and as shalbe appoynted by the visitours, & so to stande, sauing when the Communion of the sacrament is to be distributed, at which tyme the same shalbe so placed in good sorte within the Chauncell, as wherby the Minister may be more conueniently heard of the Communicants in his prayer and ministracion, and the Communicantes also more conueniently, and in more number communicate with the said Minister. And after the Communion done, from time to time the same holy Table to be placed where it stooode before.

The Sacra-
mental bread.

Item, where also it was in the tyme of king Edward the firth, vsed to haue the sacramental bread of common fyne bread: it is ordered for the more reuerence to be geuen to these holye mysteries, being the sacramentes of the body & blood of our sauour Iesus Christe, that the same sacramental bread be made and fourmed plaine, without any fygure therepon, of the same fynenesse and fashion round, though somewhat bygger in compasse and thicnesse, as the vsual bread and wafer, heretofore named synging cakes, whiche serued for the vse of the pryuate Masse.

The

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The fourme of bydding the prayers to be vsed
generally in this vniforme sort.



E shall pray for Christes ho-
ly Chatholique church, that
is, for the whole congrega-
tion of Christian people,
dispearsed throughout the
whole worlde, and specially
for the Church of England
and Irelande. And herein

I requyre you, most speciallye to pray for the
Queenes most excellent maiestie, our soueraigne
Lady Elizabeth, Queene of England, Fraunce,
and Irelande, defender of the fayth, and Supreme
gouernour of this Realme, as wel in causes Ec-
clesiaſticall as Tempozall.

You shal also pray for the ministers of Gods ho-
ly worlde and sacramentes, as well Archbyshops
and Bishops, as other Pastours and Curates.

You shall also pray for the Queenes moste ho-
norabile counsell, and for all the nobilitie of this
Realme, that all and euerye of these in their cal-
lyng, may serue truely and paynefully to the glo-
rie of God, & edifying of his people, remembryng
the accompt that they must make.

Also, ye shall pray for the whole commons of
this Realme, that they maye lyue in true fayth &
feare of God, in humble obedience and brotherly
charitie one to another.

Finally, let vs praise God for al those which are
departed out of this lyfe in the fayth of Christe,
and